WESTERN ESOTERICISM: METHOD AND THEORY

RELI 587/387 Spring 2019
Thursday 1:00PM - 4:50PM T SEW 560
Dr. Claire Fanger
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Office hours: Tuesday drop-in noon-1 p.m.; other times by appointment.
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Description: As an area of study, "Western Esotericism" is fairly recently invented, and most of its development has occurred within the last two generations of scholars. At the same time, the idea of the "esoteric" has a long history. Whatever conflicts trouble definitions of "esotericism" as an academic area, the "esoteric" is fairly easy to pin down. To quote from the website for the Association for the Study of Esotericism (ASEweb), the first known mention of the word "esoteric," which derives from Greek "ἐσωτερικός" (esōterikós), "is in Lucian's ascription to Aristotle of having 'esoteric' [inner] and 'exoteric' [outer] teachings. The word later came to designate the secret doctrines said to have been taught by Pythagoras to a select group of disciples." Inasmuch as it concerns secret knowledge, or knowledge of secrets, this class will have a primary concern with epistemology, and with knowledge practices and processes in general, as well as initiatic and specialized knowledge in particular. How is spiritual knowledge embodied and transmitted in practice?

In its more recent history, the development of "esotericism" as an academic area has been strongly intertwined with the development of religious studies itself. How esotericism sorts out its own history and problematics (not to mention its primary subject areas, or the historical writings that count as "esoteric") will be one of the main concerns of our discussion. We will also be considering the similar problems of definition in allied discursive fields of "magic" and, to a lesser extent, "mysticism." In addition to important writings by current authors important to the field, we will be looking at some of the historical writings commonly held (by one definition or another) to be part of the history of esotericism, including some writers from the occult revival, and the early modern authors of occult philosophy that preceded them, considering the extent to which these writers offer methodologically useful ideas and definitions.

Accommodations: Any student with a disability requiring accommodations in this course is encouraged to contact me after class or during office hours. Additionally, students need to contact Disability Support Services in the Allen Center.

Requirements: Presence in class is required. **Three missed classes is a failing grade.** If you already know that you must miss a class during the term, please let me know in advance. All students must do the assigned readings and come prepared to discuss them. Written works include a mid-term review assignment and a final research project (including both a seminar presentation and a written essay). For graduate students, there is additional reading for each class; one student will be responsible for an oral report on the listed reading. See syllabus p. 6 "Assignments" for further details. Refer to the reading list (pp. 7-14 of this syllabus) for full bibliographic data on assigned readings, internet links (for reading matter labelled "online"), and book suggestions for review assignments.

SCHEDULE

Week 1. Jan. 16. Introduction and orientation. Why study "Esotericism"? The brief history of the development of Esotericism as an academic area; the longer history of the esoteric as something which proper academics ignore.

Reading: Hanegraaff's "Introduction: the birth of a discipline," pp vii-xvii in Faivre and Hanegraaff, eds., *Western Esotericism and The Science of Religion*, 1998 (**Canvas.**) Another perspective is offered by Arthur Versluis, "What is Esoteric? Methods in the Study of Western Esotericism," *Esoterica* IV (2002) (**online, see reading list starting p. 7 for links here and following**) Read the Preface to Hanegraaf, *Esotericism and The Academy* (**Canvas**.)

Reli 587 students also read Hanegraaff's article from the same volume "On the Construction of Esoteric Traditions," pp 11-61. (**Canvas)**

Week 2. Jan. 23. **Methods and Models: out of the Middle Ages.** Key models most recently developed, both useful, and slightly competitive (but not really mutually exclusive) are formulations in recent books by Kocku von Stuckrad and Wouter Hanegraaff. Hanegraaff's history begins with Ficino, Stuckrad's involves a much broader historical span which looks at similar discourses in earlier time periods.

Reading: Read and skim Wouter Hanegraaff, *Esotericism and the Academy*, Chapter 1, "The history of Truth": read to page 28, Read chapters on Plethon, Ficino, Pico and conclusion (pp 28-76), to get an idea of the argument being developed. (**Canvas**). From Kocku von Stuckrad, *Locations of Knowledge*, read Introduction through ch.2, "The polemical construction of Tradition" (**Canvas**). To get the flavor of Ficino and Pico, look at extracts from Ficino, *Three Books on Life* (**online**) and extracts from Pico's *Oration* (**online**).

Reli 587 students read Pico's *Oration* in its entirety; also read Brian Copenhaver, "The Secret of Pico's Oration: Cabala and Renaissance Philosophy" (**online).** Also useful is Copenhaver's article on Pico in the Stanford encyclopedia of Philosophy (**online**).

Week 3. Jan. 30. Methods and models cont'd: **the Esoteric and the Early Modern**

Reading: Continue to read Hanegraaff, *Esotericism and the Academy* (**Canvas**), chapter 2 "The History of Error: Exorcising Paganism": read "Against the Pagans" and "Against the Fathers," pp 77-100; skim to "The Parting of the Ways," and read to end (pp 148-52); and read Kocku von Stuckrad, *Locations of Knowledge*, chapter three "Conceptualizing the Study of Esoteric Discourse," pp 43-66. (**Canvas.**) Also read Heinrich Cornelius Agrippa, *Three Books of Occult Philosophy* chaps 1 and 2 of Book I (**online**); and for a sense of what constituted Protestant skepticism of Catholic doctrine, Reginald Scot, *Discoverie of Witchcraft* (1584), chapters 32-42 (**online**).

Reli 587 students also read: Egil Asprem, "Esotericism and the Scholastic Imagination: The Origins of Esoteric Practice in Christian Kataphatic Spirituality," *Correspondences* 4 (2016): 3-36 (**online**).

Week 4. Feb. 6. Into the late modern: Prehistories and Mythic Histories. This week's class will be concerned mainly with the nineteenth-century influx of knowledge about religion in places other than Europe, resulting in a "marketplace" for eastern religions.

Reading. In dissertation by Brad Verter, *Dark Star Rising*, read Introduction and chapter 1 (**Canvas**). Continue with Hanegraaff, *Esotericism and the Academy*: read and skim chapter three, "The Error of History: Imagining the Occult" focusing on the *last five* subsections, from "The Occult Marketplace" to "The Wasteland," pp 218 -256. (**Canvas**. NB: We'll read the first half of the chapter next week). In H.P. Blavatsky, read (or read and skim) chapter 1 of *Isis Unveiled* (**online**).

Reli 587 students also read: Garry W. Trompf, "Macrohistory in Blavatsky, Steiner and Guénon," from *Western Esotericism and the Science of Religion* (**Canvas**.)

Week 5. Feb. 13. ***Spring Recess. Read and plan review presentation*****.**

Week 6. Feb. 20. The rhetorics of science: in esotericism and against esotericism.

Reading: In Kocku von Stuckrad, *Locations of Knowledge*, read chapter 7 "Scientific Encounters" and its preface, pp 137-155. (**Canvas**.) In Hanegraaff, *Esotericism and the Academy*, read the first half of chapter 3, "The Error of History" from p 153 through the "Tainted terminologies" to the end of "alchemy Between Science and Religion," pp 153-207 (**E-book**). In Eliphas Lévi, *Transcendental Magic*, read Introduction, pp 4-26 (**online**). In Waite, *Ceremonial Magic*, read Preface and chap. 1 (**online**).

Reli 587 students also read: L.R. Wilkinson, *The Dream of an Absolute Language*, chap 1 "Politics, Magic and Language: Swedenborgianism in the work of Alphonse-Louis Constant, aka Eliphas Lévi," pp 19-54. (**Canvas**.)

Week 7. Feb. 27. Student Seminars: Book and Author review presentations.

Week 8. March 5. Intersections of Science and Esoteric discourses. **19th c.** Mesmerism, Spiritualism and the Society for Psychical Research.

Reading: Alan Gauld, *Mediumship and Survival: A Century of Investigations*, chaps 1-4. (**online**); Frank Podmore: *Mesmerism and Christian science,* Chapter I (introduces Mesmerism) and chapter X (links Mesmerism to spiritualism in France) (**online**); George Stocking, "Animism in Theory and Practice: E. B. Tylor's Unpublished 'Notes on "Spiritualism"'," *Man*, NS 6.1 (1971): 88-104 (**Fondren electronic journals**); John Benedict Buescher, "Cornering the Market on Fraud: Stage Magicians vs. Spirit Mediums" *Magic, Ritual and Witchcraft* 9.2 (2014): 210-223 (**Fondren electronic journals**). **WRITTEN REVIEW ESSAYS DUE. PAPER PROPOSALS DUE.**

Reli 587 students also read: William James, "What Psychical Research has Accomplished" in *The Will to Believe* (**Google e-book, see reading list for link**)

Week 9. March 12. ***Dr Fanger is gone this week. Guest lecture/class TBA***

Week 10. March 19. ***this week is our ultra-late spring break.***

Week 11. March 26. Science, history, truth: constructing knowledge inside and outside of the esoteric box.

Reading: In Hanegraaff, *Esotericism and the Academy* read chapter 4 "The Truth of History" and Conclusion (pp 257-367) (**Canvas).** Michel Foucault (interview) "The Concern for Truth" (**Canvas**); Paul Feyerabend, second Dialogue from *Three Dialogues on Knowledge* (**Canvas**). Also read response to the Hanegraaff book by Marco Pasi, "The problems of rejected knowledge: thoughts on Wouter Hanegraaff's *Esotericism and the Academy*" *Religion* 43.2 (2013) (NB feel free to read other responses present in that forum about the Hanegraaff book. I have picked Pasi because it is substantial and seems to me to represent the book fairly, but all have something to offer.)

Reli 587 students also read Pierre Bourdieu, *Science of Science and Reflexivity*, first and last chapters (**Canvas**)

Week 12. April 2. Affiliated contested terms: Magic

Reading: Jonathan Z Smith "Trading Places" in R*elating Religion: Essays in the Study of Religion* (Chicago: University of Chicago Pr., 2004): 215-229. (**Canvas**) Also read Hugh Urban, "The Beast with Two Backs: Aleister Crowley, Sex Magic and the Exhaustion of Modernity" *Nova Religio: The Journal of Alternative and Emergent Religions*, 7. 3 (March 2004): 7-25 (**Fondren electronic journals**). Read Marco Pasi, "Theses de Magia" in Societas Magica Newsletter, 20, follow up conversation by Heyes and Villarreal in Notes and Queries Issue 22, starting on p 4, and response by Pasi in issue 24. Read W.B. Yeats essay "Magic" (**online**). Read also Aleister Crowley, chapters 1-3 of *Magick without Tears* (diaries published posthumously, 1954; Crowley died in 1947) and "The Message of the Master Therion" and *The Book of Lies* (1913) (All available **online**).

Reli 587 students also read**:** Marco Pasi, "Varieties of Magical Experience: Aleister Crowley's Views on Occult Practice," *Magic, Ritual and Witchcraft* 6.2 (2011), 123-262 (**Fondren electronic journals**)

Week 13. April 9. Seminars – work in progress presentations.

Week 14. April 16. Seminars – work in progress presentations.

Week 15. April 23. Revising knowledge paradigms: [Cognitive] Science, Esoteric and Paranormal.

Readings Ann Taves and Egil Asprem, "Experience as event: event cognition and the study of (religious) experiences" *Religion, Brain and Behavior* 7 (2017): 1-44. (**online**); Taves, Ann with Egil Asprem and Elliott Ihm. "Psychology, Meaning Making, and the Study of Worldviews." *Psychology of Religion and Spirituality* 10 (2018) 207-17 (**online**). James Laidlaw, "A well Disposed Social Anthropologist's Problem with the Cognitive Science of Religion," *Anthropology of This Century* 16 (2016) (**online).** Michael Taussig, "Viscerality, Faith and Skepticism." In Meyer and Pels, eds *Magic and Modernity* (**Canvas**); Jeff Kripal, selections from *Authors of the Impossible*, Introduction through Chapter 2 (**Canvas**). Charles Fort, *The Book of the Damned* chaps 1-4. (**online**). **FINAL ESSAYS OFFICIALLY DUE**.

Reli 587 students read Johannes Quack, "Bell, Bourdieu and Wittgenstein on Ritual Sense" in *The Problem of Ritual Efficacy* ed. Sax, Quack and Weinhold (Oxford, 2010): 169-188. (**Canvas**)

ASSIGNMENTS

REVIEW ASSIGNMENTS. For both Graduate students and undergraduates, the idea is to get in more reading than we actually collectively have time to do by having one person in the class read one book or author closely and sharing an overview of the book's angle, utility, interest, etc. There will a short oral presentation as well as a written component.

RELI 387: BOOK REVIEW, PRESENTATION AND ESSAY.

Choose a book on some aspect of Esotericism written recently (within the past decade), and give a **5-10 minute presentation** of the books content and your reaction to it. Students may select from books at the end of the booklist, or use any book of their own choosing that is of relatively recent vintage, and relevant to the course contgent. **Length of written review: 2-3 pages (500-750 words).**

RELI 587: MAJOR AUTHOR, PRESENTATION AND ESSAY

Choose a major author from the section "Works and Authors to consider for Review Assignments" on the text list. The idea is to get a perspective on the *eminences grises* of Western Esotericism. Read one book carefully, and look at and skim two or three others by the same author to get an idea of how your book fits into the author's oeuvre. You can to consult early reviews of the book, and any more recent contextualizing information you find that helps you to put that author in perspective. In a **15-20 minute presentation**, describe the contribution to the field made by that author at the time it was written, and identify what part of that contribution you feel is still valid and useful. **Length of written review: 1000-1250 words (4-5 pp)**

Due dates for Review assignments above: all presentations will be on Feb. 27. Written essays due March 5. (after midterm recess).

FINAL ESSAY TOPICS: PROPOSALS DUE ON MARCH 5 OR EARLIER.

Please supply me with a well-considered paragraph or so describing what topic and approach you intend to use for your final project. This can be done by email. Feel free to run topics by me earlier than the deadline, or as early as you have ideas. I will let you know if I think your topic is feasible, and make constructive structural and bibliographic suggestions.

FINAL PROJECT: SEMINAR PRESENTATION AND RESEARCH PAPER.

Reli 387: an essay of around 15-20 pp (4500-5500 words)
Reli 587: an essay of article length (25+ pp, or 7500-9500 words)

Your research paper may be on any topic that you can defend as being in some way connected to the field of esotericism, or to one or more ideas of esotericism that have emerged in the course. The essay should not primarily be concerned with methodology, however, but rather involve a well-defined, historically grounded and specific argument about a text, group of texts, or contemporary or historical community. In the last two weeks of classes, all students will present work in progress in the form of a seminar of about 20 minutes each.

Due Date: Seminar presentations on April 9th and 16th; essay is due on last day of class, April 23.

Percentages: Overall class contribution (thought, preparation, class participation) 20% ; Review seminar and essay: 35%; Final seminar and essay: 45%

READING LIST:
WESTERN ESOTERICISM: METHOD AND THEORY RELI 387/587

ASSIGNED READINGS
(NB, THIS LIST INCLUDES ALL READINGS FOR ALL ITERATIONS OF THE COURSE, NOT ALL WHICH APPEAR ON PRESENT VERSION OF SYLLABUS)

Agrippa, Heinrich Cornelius *Three Books of Occult Philosophy* (1509-10), Book I: www.esotericarchives.com/agrippa/agrippa1.htm#chap1

Asprem, Egil. "Esotericism and the Scholastic Imagination: The Origins of Esoteric Practice in Christian Kataphatic Spirituality," *Correspondences* 4 (2016): 3-36 online at http://correspondencesjournal.com/15302-2/

Asprem, Egil with Markus Altena Davidsen. "What Cognitive Science Offers the Study of Esotericism" (introduction to Special Issue) *Aries* 17 (2017): 1-15. https://www.academia.edu/31402468/Editors_Introduction_What_Cognitive_Science_Offers_the_Study_of_Esotericism

Bourdieu, Pierre. *Science of Science and Reflexivity*. Cambridge: Polity, 2004.

Buescher, John Benedict. "Cornering the Market on Fraud: Stage Magicians and Spirit Mediums." *Magic, Ritual, and Witchcraft*, 9.2 (2014): 210-223.

Constant, Alphonse Louis (Eliphas Lévi). *Transcendental Magic*, translation by A.E. Waite of *Dogme et Rituel de la Haute Magie*, first published 1896. Available online, http://www.archive.org/details/transcendentalm00lvgoog

Blavatsky, H.P. *Isis Unveiled. A Master Key to the Mysteries of Ancient Science and Theology*. 1877. Online at http://www.theosociety.org/pasadena/isis/iu-hp.htm

Brammer, Marsanne. "Michel de Certeau and the Theorization of Mysticism" *Diacritics* 22.2 (1992), 26-36.

Copenhaver Brian. "The Secret of Pico's Oration: Cabala and Renaissance Philosophy" Midwest Studies in Philosophy, 26 (2002): 56-81. http://www.blackwellpublishing.com/content/BPL_Images/New_Journal_Samples/MISP0363-6550~26~1/054.PDF

____. "Giovanni Pico della Mirandola," *Stanford Encyclopedia of Philosophy* (Fall 2016 Edition), Edward N. Zalta (ed.), URL = https://plato.stanford.edu/archives/fall2016/entries/pico-della-mirandola/

Crowley, Aleister. *Magick without Tears* (first published 1954) https://hermetic.com/crowley/magick-without-tears/index

____. "The Message of the Master Therion" *The Equinox* III.1 (1919). https://hermetic.com/crowley/libers/lib2

____. *The Book of Lies* (1913) http://hermetic.com/crowley/libers/liber333.pdf (Short pieces of poetry with following commentaries; help yourself to whatever is fun.)

De Certeau, Michel. "Mysticism." *Diacritics* 22.2 (1992) 11-25.

Faivre, Antoine, and W.J. Hanegraaff. *Western Esotericism and the Science of Religion.* Gnostica series. Peeters, 1998. (Articles assigned are on Canvas.)

Fanger, Claire. "Theurgy, Magic and Mysticism: Orientations and Definitions." Introduction to *Invoking Angels.* University Park: Penn State Press, 2011.

Feyerabend, Paul. *Three Dialogues on Knowledge*. Oxford: Wiley Blackwell, 1991.

Ficino, *Three Books on Life*, trans. Carol V. Kaske and John R. Clark. Medieval Renaissance studies and Texts, 1989. Extracts online at http://people.bu.edu/dklepper/RN242/marsilio.html

Fort, Charles. *The Book of the Damned*. New York: BONI AND LIVERIGHT, INC.[1919] Online http://www.resologist.net/damnei.htm

Foucault, Michel. "The concern for truth." In *Michel Foucault: Politics, philosophy, culture: Interviews and other writings 1977-83*. Ed. Lawrence Kritzman. NY: Routledge, 1990.

Gauld, Alan. *Mediumship and Survival: A Century of Investigations*. London: Heinemann, 1982. Online at Esalen http://www.esalen.org/ctr-archive/mediumship.html#ch1

Hanegraaff, Wouter. *Esotericism and the Academy: Rejected Knowledge in Western Culture*. Leiden: Brill, 2011. Available online through Fondren as an e-book.

James, William. "What Psychical Research has Accomplished." In *The Will to Believe.* New York: Longman's, Green, & Co., 1921): 299-329. Google ebook: http://books.google.com/books?id=lyvbavLJ8RkC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Laidlaw, James. "A well Disposed Social Anthropologist's Problem with the Cognitive Science of Religion," *Anthropology of This Century* 16 (2016) **online**, http://aotcpress.com/articles/welldisposed-social-anthropologists-problems-cognitive-science-religion/

Lehrich, Christopher. *The Occult Mind: Magic in Theory and Practice.* Cornell, 2007.

Lurie, Allison. *Familiar Spirits*. Harmondsworth: Penguin, 2001.

Merrill, James. *The Changing Light at Sandover*. NY: Knopf, 2006.

Pasi, Marco. "The problems of rejected knowledge: thoughts on Wouter Hanegraaff's *Esotericism and the Academy*" *Religion* 43.2 (2013).

____. "Theses de Magia," *Societas Magica Newsletter* Issue 20 (Spring 2008); see also follow up conversation in Issue 22, p. 4ff and Pasi response in Issue 24, p. 4ff. Find all online at http://www.societasmagica.org/newsletters

Pico della Mirandola. *Oration on the Dignity of Man*. **387 students** read extracts here: http://users.manchester.edu/Facstaff/SSNaragon/Online/texts/316/Pico,%20Oration.pdf ; **587 students** read full text, many online translations e.g. here http://web.mnstate.edu/gracyk/courses/web%20publishing/pico_oration.htm

Podmore: *Mesmerism and Christian Science: A Short History of Mental Healing*. Philadelphia: George Jacobs, 1909. Online here http://babel.hathitrust.org/cgi/pt?id=uc2.ark:/13960/t9h41x78v;view=1up;seq=6

Proceedings for Society of Psychical Research; most vols from I-XXXII are available on Google books, guide here https://sites.google.com/site/chs4o8pt/pspr_map

Schmidt, Leigh Eric. "The Making of Modern 'Mysticism.'" *Journal of the AAR* 71 (2003): 273-302.

Scot, Reginald, *Discoverie of Witchcraft* (1584), chapters 32-42, here http://www.esotericarchives.com/solomon/scot16.htm#chap32

Smith, Jonathan Z. "Trading Places" in R*elating Religion: Essays in the Study of Religion* (Chicago: University of Chicago Pr., 2004): 215-229.

Stocking, George. W. "Animism in Theory and Practice: E. B. Tylor's Unpublished 'Notes on "Spiritualism". '" *Man*, NS 6.1 (1971): 88-104.

Stuckrad, Kocku von. *Locations of Knowledge in Medieval and Early Modern Europe: Esoteric Discourse and Western Identities*. Leiden: Brill, 2010.

Taussig, Michael. "Viscerality, Faith and Skepticism." In Meyer and Pels, eds *Magic and Modernity* (Stanford, 2003).

Taves, Ann with Egil Asprem. "Experience as event: event cognition and the study of (religious) experiences" *Religion, Brain and Behavior* 7 (2017); https://www.academia.edu/17984034/Experience_as_Event_Event_Cognition_and_the_Study_of_Religious_Experience

Taves, Ann with Egil Asprem and Elliott Ihm. "Psychology, Meaning Making, and the Study of Worldviews." *Psychology of Religion and Spirituality* 10 (2018) 207-17. http://psycnet.apa.org.ezproxy.rice.edu/fulltext/2018-36594-002.pdf

Underhill, Evelyn. *Mysticism: a Study in Nature and Development of Spiritual Consciousness* First published 1911. Part I.I online at http://www.ccel.org/ccel/underhill/mysticism.iii.i.html

Versluis, Arthur. "What is Esoteric? Methods in the Study of Western Esotericism". Esoterica IV (2002) http://www.esoteric.msu.edu/VolumeIV/Methods.htm

Verter, Bradford J. "Dark Star Rising: The emergence of modern occultism, 1800-1950," Dissertation, Princeton, 1997. (Chapters to be supplied)

Waite, Arthur Edward. *The Book of Ceremonial Magic.* London, 1913. Online at: http://www.sacred-texts.com/grim/bcm/bcm00.htm

Wilkinson, L.R. *The Dream of an Absolute Language.* Albany: SUNY, 1996.

Yeats, W.B. "Magic," in the essay collection *Ideas of Good and Evil* (1903) here: www.gutenberg.org/files/32884/32884-h/32884-h.htm#Page_29

SUGGESTED WORKS AND AUTHORS FOR REVIEW ASSIGNMENTS (RELI 587)

Copenhaver, Brian: important to the recent history of the referential corpus; esp. important for articles collected and revamped the first on the list:

Magic in Western Culture from Antiquity to the Enlightenment. Cambridge: Cambridge University Press, 2015.

See also his first book: Symphorien Champier and the Reception of the Occultist Tradition in France. The Hague: DeGruyter, 1978.

And read around the edges of his edited anthologies:

____, ed. *The Book of Magic: From Antiquity to the Enlightenment* London: Penguin Books, 2015).

____, ed. *Hermetica: the Greek Corpus Hermeticum and the Latin Asclepius in a new English translation, with notes and introduction*. Cambridge: Cambridge University Press, 1992.

See review essay by Claire Fanger, "The life and death of magic in the canonical history of philosophy" in *Metascience* 26 (2017). Online at: http://rdcu.be/uE28

Couliano (Culianu), Ioan Petru: was murdered fairly young; see biography by Anton for deets. Works available in English include:

The Tree of Gnosis: Gnostic Mythology from Early Christianity to Modern Nihilism. San Francisco: Harper, 1992.

Out of this World: Otherworldly Journeys from Gilgamesh to Albert Einstein. Boston: Shambala, 1991.

Eros and Magic in the Renaissance. Chicago: University of Chicago Pr., 1987. (This may be the most influential on esotericism.)

Biography by Ted Anton, *Eros Magic and the Murder of Professor Culianu*. Evanston: Northwestern, 1996.

Corbin, Henry: a few important works include:

*Alone with the Alone: creative imagination in the Sufism of Ibn 'Arabi***;** a new edition with a preface by Harold Bloom. Princeton, 1998.

Spiritual Body & Celestial Earth: From Mazdean Iran to Shi'ite Iran. Princeton, 1977.

History of Islamic Philosophy. trans. L. and P. Sherrard. NY, 1993.

Cyclical Time and Ismaili Gnosis. London and Boston, 1983Na.

Eliade, Mircea: works too many to list; a few of many in the library:

The Myth of the Eternal Return, or Cosmos and History. Princeton, 1954 (repr. 1971)

The Sacred and the Profane. NY, 1959.

Images and Symbols. NY, 1961.

Patterns in Comparative Religion. NY, 1963.

Faivre, Antoine. A few books available in English:

Western Esotericism: A Concise History . SUNY Press, 2010. Key points of Faivre's methodological contribution in summary form.

The Eternal Hermes. SUNY Press, 1995**.** (A somewhat random collection of essays nevertheless showing the lambent nature of Faivre's thought.)

Access to Western esotericism. SUNY Press, 1994. (Initial chapters important in laying out the tools and canon of Esotericism.)

The Golden Fleece and Alchemy. SUNY Press, 1993.

There are other works by Faivre in French and German. See also articles in *Western esotericism and the science of religion* and *The Dictionary of Gnosis* (citation below under "reference"). For review and critique, in addition to discussion in Hanegraaff, in chapter four of *Esotericism and the Academy*, see Arthur McCalla's piece McCalla, Arthur. "Antoine Faivre and the study of Esotericism, *Religion* 31 (2001):435-50.

Scholem, Gershom: Some important works include

Major Trends in Jewish Mysticism. Came out in 1954; revised edition. Schocken, 1995.

Jewish Gnosticism, Merkabah Mysticism, and the Talmudic tradition. NY, 1960.

On the Kabbalah and its Symbolism. NY, 1965.

Origins of the Kabbalah. Trans. Allen Arkush. Princeton, 1987.

There are also volumes of letters in the library which may be of interest.

Notes for those working on Corbin, Eliade, or Scholem:

In addition to discussion or Eranos by Hanegraaff in Chapter 4 of *Esotericism and the Academy*, don't neglect Steven Wasserstrom, *Religion After Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos*. (Princeton,1999).

Walker, D.P.: early modern esoteric historian whose work is less contested than Yates':

Spiritual and Demonic Magic from Ficino to Campanella. Warburg, 1958, repr. Penn State University Pr, 2000.

The Decline of Hell. Warburg, 1964.

The Ancient Theology. Duckworth, 1972.

Unclean Spirits: Possession and Exorcism in France and England in the Late Sixteenth and Early Seventeenth Centuries. Scolar, 1981.

Yates, Frances: her important works for esotericism include

Giordano Bruno and the Hermetic Tradition. Chicago, 1964.

The Rosicrucian Enlightenment. Routledge, 1972.

The Art of Memory. Chicago, 1974.

The Occult Philosophy in the Elizabethan Age. Routledge, 1979.

Notes for those working on Yates and Walker:

In addition to discussion of Yates' in chapter four of Hanegraaff's *Esotericism and the Academy* (which also references D.P. Walker and discusses his relation to Yates in chap. 4 and elsewhere), see Hanegraaff, "Beyond the Yates Paradigm: The study of Western Esotericism between Counterculture and New Complexity," *Aries* 1 (2001): 5-37.

SUGGESTED WORKS FOR REVIEW ASSIGNMENTS (RELI 387) (NB Any pertinent book in print within the last five years is fair game for this assignment; just clear the title with me).

Azize, Joseph. *Gurdjieff: Mysticism, Contemplation, and Exercises*. Oxford, 2020. Pp 307.

Bauduin, Tessel and Henrik Johnson, eds. *The Occult in Modernist Art, Literature and Cinema*. Palgrave, 2018. Pp 267.

Bhayro, Siam and Catherine Rider, eds. *Demons and Illness from Antiquity to the Early-Modern Period*. Leiden: Brill, 2017. Pp 418.

Bentor, Yael, and Meir Shahar, eds. *Chinese and Tibetan Esoteric Buddhism*. Leiden: Brill, 2017. Pp 428.

Bever, Edward and Randall Styers. *Magic in the Modern World: Strategies of Repression and Legitimization*. University Park: Penn State Press, 2017. Pp 216.

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